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RELIGIOUS EDUCATION IN STATE UNIVERSITIES

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One of the remarkable educational facts of the last fifteen years is the marvelous growth of the state universities. Of the twenty largest institutions in the country today, twelve are state universities; of the first five, three are supported by the state. Statistics show that more than 65,000 young men and young women are enrolled in state institutions, exclusive of normal schools. While the ten largest institutions not farther west than New York and Philadelphia have a combined enrolment of 21,000, the ten leading state universities of the Mississippi Valley number 24,000 students. In 1896-97 the enrolment of these ten institutions aggregated 13,736. Thus in the past eight years they have increased over 10,000 in attendance, a gain of 75 per cent.

The religious statistics of our state universities, as furnished by representatives of those schools, are significant. In 1904-05 we find the following proportion between the total attendance in seven of the state institutions and the aggregate student membership of the five leading denominations in these same institutions:

	Total Enrolment	Aggregate Membership of the Five Leading Denominations
University of California	3,294	653
University of Illinois *.	2,735	1,643
Indiana University	1,418	423
University of Michigan	3,957	3,535
Ohio State University	1,870	959
Purdue University	1,260	438
University of Texas	1,348	569

*This does not include the Chicago departments.

In the same year the enrolment of the Young Men's Christian Association in these ten universities was 3,000. Of this number 2,526 were enrolled in Bible classes. The mission classes enrolled 444. The total annual budget for these ten societies was \$18,522. These figures are especially noteworthy when we take into consideration

the fact that all this service is purely voluntary—is carried on by the students themselves in addition to regular university work that makes large demands on time and energy.

The mission field bears further evidence of the religious life of our state institutions. Miss Rilla E. Jackman, of Geneseo, N. Y., has made a canvass of many of the leading institutions with reference to their religious work. From scores of responses she has discovered that, of the institutions replying, the University of Michigan stands third, with fourteen representatives sent out within the last two years, and the University of Illinois fourth, with twelve; Yale University first, with eighteen; Rochester Seminary second, with sixteen.

The question for us to consider is: What shall we do for these 65,000 young men and young women in the state colleges and universities for whom the different denominations are making little or no effort? We may first consider what is now being done, and whether present established agencies are sufficient.

I. Churches in university towns endeavor to interest students in the various religious and social features; pastors, furnished with lists of names of communicants, are enabled to make the acquaintance of many; and in many places assistant student-pastors are maintained. In Iowa a student-pastor is maintained at the state university by the Congregational State Missionary Society. Students are received under a form of membership that does not necessitate severing relations with the home church.¹

In several institutions, as the University of Texas, resident pastors serve as chaplains, from week to week. In others, as the University of Missouri, non-resident clergymen carry on these

¹ We quote the form of admission: "Section V—Student Members.—Members of other evangelical churches, residing in Iowa City as students in educational institutions, may be enrolled as student members of this church during their residence in the city, when recommended by letters from the churches of which they are members. Such members when received shall be enrolled on a separate roll, with the understanding that they do not lose their membership in the churches recommending them; during their residence in this city they shall have all the duties and privileges of regular members of this church."

duties. Excellent as these plans are, they must depend on the personnel of the several churches, or on the talent and energy of the individual pastors; they lack, too, a distinctively educational element.

II. In a few institutions we have student guilds and associations, which endeavor to bring students together for social and literary purposes, to build up a fraternal feeling, and thus to maintain the church spirit. Under the supervision of the Michigan Baptist State Convention, there is maintained in the University of Michigan a Baptist Students' Guild. A commodious home provides twenty rooms, most of them partly furnished. To this enterprise the State Board of Missions contributes \$500 a year. The guild is in charge of a director, whose work it is to keep in close touch with the students by visitation and friendly help, to promote their mutual acquaintance with the Baptist professors and with the people of the local church, and to offer such biblical and religious instruction as will aid the student in that growth and adjustment of faith which should take place during the university course. He also has the oversight of the guild-hall, recommending such men to live in the hall as will promote its highest interests, and superintending the religious, social, educational, and recreative uses of the buildings and grounds. Similar enterprises are maintained by the Episcopal, Christian, and other denominations. In the Ohio State University the Episcopal church is represented by a chapter of the Brotherhood of St. Andrew. In the University of California the Catholic students have organized a "Newman Club," and those of the Episcopal faith are represented by a "St. John's Club." At the University of Illinois the Episcopal church maintains a guild-house for boys and a home for girls, placing the latter under the supervision of a woman competent to be at once a wise friend and a sympathetic companion, and thus securing an abiding factor in the way of a permanent resident. The Roman Catholic students have organized a "Spalding Club," the object of which organization is partly social and partly religious, bringing the students into closer touch with the local church, and providing pastoral care by the resident priest.

The usefulness of such clubs, generally speaking, depends on the labors of a few exceptional students; and as the student body is more or less transient, the work is apt to be more or less spasmodic and precarious.

III. Much is being accomplished by private and institutional foundations. Individuals possessed of means, and churches inter-

ested in the religious life of young people, have established chairs or departments in connection with, and subject to, the regulations of several universities. A few examples may be taken: For some twelve years the members of the Christian church have maintained an instructor at the University of Michigan. At the present time there is also established in the university a chair of Semitic languages and Hellenistic Greek. In a body of four hundred or more university instructors, one man offers courses in Semitic languages and Hellenistic Greek, covering the Old and New Testaments; and such subjects as church history, Christian literature and art, Christian institutions, etc., are omitted, save as they creep in under the guise of appendages to secular branches. The University of Wisconsin is indebted to one man for a work conceived on a broader basis. This man, a university professor, has devoted himself to the establishing of a biblical department. He has interested friends in religious education, secured fellowships, raised money, paid deficits from his own purse; has begun the work anew each year, and maintained the department in the face of almost overwhelming difficulties. At the University of Kansas the Westminster House, established by Presbyterians of the state, affords the advantages of a pastorate to their young people in attendance upon the university, and provides a course of instruction in biblical and kindred branches for all students who may wish to pursue such courses of study.

At the University of Missouri the Christian church has established a Bible college. Lowry Hall and its equipment represent an investment of \$85,000, and the effectiveness of this sum is increased by the proximity of the school to a large university. Two regular instructors are employed, and a third gives a course of lectures. There was the past year a total enrolment of 270, and the Sunday-morning class numbered 150 to 250, chiefly students. A similar enterprise has been carried on in the University of Oregon. At the state schools of Illinois this church has established the Bondurant lectureship, which provides an annual course of lectures on some biblical or cognate theme.

At the University of California the character of the movement has been different. Several of the denominations have entered upon the plan of locating their seminaries in the vicinity of the state uni-

versity. Already the Congregational and Christian bodies have located; the Presbyterians are looking forward to a removal when their present site may be disposed of; and others, as the Baptists, Unitarians, and one branch of the Methodist Episcopal church, are prosecuting a canvass for similar enterprises.

IV. The Young Men's Christian Association has been, and still is, a large factor in the world's evangelization. This organization has been misunderstood by some, and even opposed. As in other institutions, we must judge individuals rather than by wholesale. Among the workers are many men of education and of executive ability—men qualified to teach and to lead. Others there are who cannot discern the signs of the times, whose range of vision seems to be limited. It is a great problem in any such organization to put the right man in the right place. In a few instances we hear words of complaint and criticism. In most cases, however, we hear only commendation. The large membership in educational institutions throughout the country is ample evidence of the extent of the association's influence for weal or for woe. In the problem at hand the weakness of the association consists in the fact that it is not a strictly educational factor. Its educational work is purely elementary. Its aim is to quicken the spiritual life and to train up clean, honest manhood. A further difficulty is the fact that the association does not necessarily bind its members to the churches. Too often men are content to stop here and to leave the church to others—a fact which none regret more than the leaders of the association, who from the beginning have decried this attitude. The object of the association is to supplement rather than to supplant the work of the churches, and it has never sought for proselytes from the regular denominational bodies. To many also it seems a weakness that by the charter under which the association works the membership is limited. The organization was intended by its founders as a union on a religious basis for those who stood committed to aggressive, evangelical methods, and opposed to certain theological tendencies rife at the time. Conditions have changed, but the association, under the constraint of its conservative policy, has remained the same. Jew, Catholic, and Unitarian are barred, except through associate membership.

But the church, some branch of it—Jewish or gentile, Protestant or Catholic—ought to be enthroned in the heart of every man and of every woman. The church has its failings and its humbugs, but it is avowedly the champion of righteousness, and every right-minded man ought to put himself in line. It adds to a man's worth in the community, and to his own spiritual growth, to be planted in some definite religious body.

The state institution is the church's opportunity. Without hindrance or embarrassment, it is the privilege and the duty of the several denominations to keep before such of the academic body as elect, the historical and spiritual significance, the rights and interests, of the denominations. This the Christian Association cannot do. The church services alone cannot accomplish it. There must be an educational element commensurate with the needs and demands of student life, so that when religious instruction is compared with that in secular lines, there may be no invidious contrasts. The student enters the university with a child's ideal of science, art, and religion. He leaves the university with a man's conceptions of science and art. He should also carry with him a mature conception of religion.

A plan that has been tried and approved in other countries, but has not yet been fully tested in the United States, is the associated college. Perhaps the most noteworthy example of such affiliation is that existing between the University of Toronto and the denominational institutions of that city. Six colleges, representing as many denominations, have entered into an agreement with the university of the province to divide the task of education. Thus the University of Toronto, with its large laboratories and superior scientific equipment, is allowed to devote itself to instruction in such branches as the natural sciences, mathematics, political science, psychology, logic, philosophy, and to regular graduate schools, as law, medicine, dentistry, pharmacy, education, engineering, and agriculture. There was, previous to the federation in 1887, a secular college which came into the union as a complement in the scheme of higher education provided by the state, giving courses in Greek, Latin, French, German, English, oriental languages, ancient history, and ethics, the state not offering instruction in such branches in the university proper.

These institutions are styled "federated colleges."² St. Michael's College, however, is affiliated rather than federated with the university. Federation is by act of Parliament, and a federated college is a part of the university itself. Affiliation is by act of the university senate, the affiliated institution not having the same organic relation to the university nor enjoying the same rights. Federated with the university, though retaining their strictly denominational character, are also Knox College, Presbyterian; Victoria College, Methodist-Episcopal; and Wycliffe and Trinity Colleges, representing different branches of the Anglican church.

Of these denominational schools, Victoria University and Trinity College maintain an arts college and a theological seminary, the latter field of study not being taken up in any way by the university. Affiliated with Victoria University are four other Methodist institutions throughout the province of Ontario which serve as junior colleges to Victoria University, and incidentally to the University of Toronto. Students, are, of course, free on graduation to select the school or department of the university that they prefer. Knox and Wycliffe Colleges maintain seminaries only.³ St. Michael's College, in keeping with the denominational idea of parochial schools, maintains, in addition to the College, high-school and grammar-school grades, and a commercial school. The presidents of Victoria University, Knox, Wycliffe, St. Michael's, and Trinity Colleges are *ex officio* members of the university council and senate. In addition, Knox, Wycliffe, and St. Michael's Colleges each appoint two other representatives on the senate. Victoria University and Trinity College each appoint one member, and the graduates of each elect five more representatives. As there is a division of the curricula, so there is a just division of the fees.

All regular students matriculated in the university who are enrolled in University College or Victoria College or Trinity College, and who enter their names with the registrar of the university, are entitled to free instruction in arts in the university. But this provision does not include exemption from laboratory fees, nor does it apply to postgraduate instruction. When a federated college, by

² See *Calendar* of the University of Toronto.

³ It should be noted that in Canada the term "college" is a more general term than in the United States, where it is not used of institutions that are theological seminaries only.

arrangement with the University council, teaches any part of the arts course, the trustees may make a reduction in the fees of students taught in such college.

All submit to the entrance conditions of the university, which are those framed by the educational authorities of the province of Ontario. Each college establishes its social and religious requirements without conflicting with others. University honors are open to all, and the question of rights apparently troubles no one. Thus the university is allowed to do such work as is of a purely scientific nature, and such as involves expensive laboratories and equipment. The burden of such instruction falls equally on each citizen of the province. The denominational colleges, thus relieved from the necessity of duplicating costly equipment, are free to devote their instruction to literary courses. To the state fall the schools of medicine, pharmacy, dentistry, and agriculture. The theological instruction is assigned to the several denominations—apparently the only practical way in which satisfaction can be obtained and endless controversy avoided. Musical conservatories are maintained by several of the associated colleges in addition to that of the university itself.

The plan of affiliation is not entirely new even in our own country. Within the Methodist denomination the plan has been adopted on a small scale. There are two Methodist colleges in Berea, Ohio; one belonging to the English branch, the other to the German. While maintaining separate corporations, each institution having its own president and regulations, there is a division of the curriculum, each recognizing credits given by the other. Thus there are maintained two institutions for the price of one. In like manner, the Iowa Wesleyan University is associated with a German Methodist institution in the same city. Elsewhere we find similar arrangements existing, as, for example, in the city of Cleveland, where Western Reserve University and Case School of Applied Science are in a measure affiliated institutions, and by agreement avoid duplication in their equipment and service. In the city of Lincoln and its suburbs are three denominational colleges. There is no formal affiliation between these schools and the University of Nebraska, but they, with five other colleges of the state, unite with the state university in a joint summer term. In the state of

North Dakota, President Robertson, of the Red River Valley (Methodist) University, and President Merrifield, of the state university, have outlined a plan and entered into an agreement whereby a denominational college has been transplanted to the site of the state university, that each might supplement the other, and as a result a potent influence has been saved to the church.⁴

As a basis of co-operation between the state university and the Methodist church of the state, the following suggestions seem practicable:

1. That the Methodist church change the name of its institution from the Red River Valley University to Wesley College.
 2. That a building or buildings be erected in near proximity to the state university but on a separate campus, to include a guild-hall, such recitation rooms as may be required for the work proposed, possibly dormitories for young women and young men, and a president's house.
 3. That the courses of study may be:
 - a) Bible and church history, English Bible, New Testament Greek, Hebrew, theism, and such other subjects as the college may elect in pursuance of its purpose.
 - b) A brief course that may be designated as a Bible normal course, intended especially to fit students to become efficient Sunday-school teachers and lay workers, and upon the completing of which, certificates of recognition may be granted.
 - c) Instruction in elocution and music may be given if desired, and appropriate certificates granted.
 - d) Guild-hall lectures.
 4. That the state university grant, for work done in subjects included under a) above, such credit toward the B.A. degree as it gives to technical work done in its own professional schools and to work done in other colleges of reputable standing. Likewise, Wesley College shall give credit for work done in the state university in similar manner as preparation for any degree or certificate it may offer.
 5. Each institution shall have full control of the discipline of students upon its own grounds.
- It shall be deemed proper for students to take degrees from both institutions, if they so desire.

The question is being agitated in the state of Illinois, and the readiness on the part of the several denominations to consider the matter, and the prompt response which a few of the churches have given, show that the plan appeals to the people as being practical and useful.

Let us now sum up, in general, this plan, as it has been considered at several educational centers:

1. An institution offering also residence facilities to students of the supporting denomination, and to others so far as capacity will allow. This may be a theological seminary, but preferably would be a college, in the sense in which that term is used in the

⁴ As this is the pioneer attempt in the United States, the terms of agreement are quoted here from the official "Memorandum." The general plan has been unanimously approved by the faculty and board of regents of the state university.

United States, offering an arts course, or so much thereof as would adequately supplement the courses offered by the state university.

2. An institution standing for a definite religious purpose, offering instruction of a high grade in such subjects as the Old and New Testaments, their languages and literatures; church history and special history of the denomination concerned, and such other subjects as current opinion now prevents the state university from offering.

3. By agreement with the authorities of the university, mutual relation could be established, each recognizing the work of the other, and crediting in its curriculum such courses as are by their character qualified to pass the academic requirements. By arrangement, if thought wise, the student might receive a degree from each institution, thus bearing with him the approval of a church school, and from the university the evidence of adequate preparation for his chosen career.

4. Such a college would afford an opportunity for its students, and for any others who desired, to see and to hear leading men of the denomination, and to learn of its purpose and spirit.

What are the advantages of this plan?

1. There will be awakened among the students of the university a living interest in church affairs, and students will be impressed with the same respect for religious education that they now have for instruction along technical lines.

2. It will afford religious instruction of a high order. This is not a field occupied by any other agency, not even by the Christian Association. The Bible, if worthy of study, is deserving of scholarly treatment, and when thus dealt with is able to compel attention on its merits.

3. A church college will, by keeping the denomination in living touch with its young people, and by its judicious fellowship with them, insure their co-operation and support in years to come.

4. This plan will avoid the problem of church and state. There would be no proselyting. Each sect would provide acceptable instruction for its adherents. There would be an even chance and a fair show for all. The foundations would be on private grounds, and the university would remain free from any entangling matters that might bring down the charge of discrimination and partiality.

5. Such a college would be non-competitive. Its objects would

not be to compete with any other institutions in the state. For that matter, inasmuch as the requirements of the college would necessarily be those of the university itself, competition with the smaller institutions would be impossible. There is but little danger, for example, of competition between Northwestern University and smaller Methodist institutions of the state, or between the University of Chicago and smaller Baptist institutions.

The object of this affiliated school would be, not to bid for more students, but to care for those already in residence. Is it not worth while, and a sufficient task for the Methodists of Illinois, to care for their five hundred young people in the state university, or that the Presbyterians care for their five hundred? Is it not worth while that the Methodists of Michigan care for their one thousand, and the Presbyterians and Congregationalists for their eight hundred each, and the other sects likewise?

6. The low scale of fees in the state university would render the financial arrangement with such an institution simple, and would put expenses within reach of all.

7. The plan is practical and economical, and especially is this true in new territory where church foundations have not yet been built up. Transportation and communication have become so simple that these can hardly be raised as objections. Is it wise to duplicate work adequately provided for, or is it better by honorable co-operation to husband resources, and thus to promote the interests of all? Shall we found a new university, locking up from three to five millions of capital, or shall we invest \$100,000 in an associated college? In older states the problem of the church is this: If we do anything, what shall we do for our young people who are already in the state institution?

8. The associated college will solve the problem of religious education in the state (and perhaps in other non-sectarian) institutions—a puzzle that has thus far baffled the wisest minds.

The increasing emergency declares the necessity. Its spirit and purpose prove its harmony with means already existing. Time and experience have tested its practicability, and its services in the future cannot but render to the church at large a hundred fold what it will cost in time, labor, and patience to bring it into being and to maintain it.